MOTHER EARTH

Vol. VI. OCTOBER, 1911 No. 8

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EMMA GOLDMAN - - - - PUBLISHER
ALEXANDER BERKMAN - - - EDITOR
Office: 55 West 28th Street, New York City
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Addresses in English, German, Jewish, Russian, Italian, Spanish and Bohemian.

MOTHER EARTH

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Vol. VI **OCTOBER, 1911** **No. 8**

Lectures by Emma Goldman

Sunday Evenings, 43 E. 22nd Street

October 15.—Anarchism, the Moving Spirit in the Labor Movement.

October 22.—Maternity, A Drama by Brieux. (Why the poor should not have children.)

October 29.—Government by Spies. (The MacNamara Case and Burns.)

November 5.—The Failure of Christianity.

November 12.—Art and Revolution.

November 19.—Communism, the most Practical Basis for Society.

Meetings will begin at 8 P. M.

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These lectures will also be delivered in Jewish, at Terrace Lyceum, 206 East Broadway, every Sunday at 3 P. M., beginning Sunday, October 15th.

The week days during October and November are to be devoted to neighboring cities. Comrades desiring to arrange for dates will please communicate with me at once.

BEN L. REITMAN.

OBSERVATIONS AND COMMENTS

FRIENDS, In European countries, the spirit of freedom, of the social revolution is growing more decisive and powerful. The unworthy and foolish faith in heavenly and earthly providence—a faith so detrimental to independence and free initiative, is fast vanishing. Instead, the attack upon the institutions of economic injustice and social enslavement, is being carried on, in a more daring and direct manner. The storm of indignation and rebellion is shaking to their very roots, the pillars of "law and order."

In the face of this inspiring sign of the time, do not you too, feel the necessity of greater activity? Do you not want to help in the great task of hastening the birth of a new era? No greater purpose than this, can fall to our lot. We suggest that you organize and co-operate for propaganda work, that you spread good revolutionary literature. We want to help you, to awaken the sleepy, inspire the inert, and instill courage and energy in those who have grown weary with the struggle. Let us hear from you, and together, let us prove to our European comrades, that we of America too, are on the firing line.

* * *

THIS issue of MOTHER EARTH, is dedicated in part to the memory of Leon Czolgosz who, ten years ago paid with his life for the daring shot of September 6th.

He was almost unknown. His martyrdom during his incarceration, as well as his death in the electric chair at Auburn prison, are devoid of the human sympathies and romantic glamor that surround the graves of Ravachol, Vaillant, Henry, Angiolillo, Bresci, and our Russian heroes.

Now, after a decade, as we approach his sombre suffering figure, we see in him the nameless representative of a nameless humanity—humanity enduring endlessly, hoping endlessly, and forever thrust back into the abyss of poverty and despair.

Some day, this nameless mass will awaken from its leaden sleep. Some day, its just indignation will become strong enough to shake off the parasites and vampires that had been thriving on its body. When that day comes, the image of Leon Czolgosz will grow more dis-

tinct, more real in its kinship with those for whom he died.

* * *

SINCE the death of Francisco Ferrer, the general dissatisfaction with, and rebellion against the church and state in Spain have increased. Two years ago, King Alfonso, his ministry, his beloved priests, and their fellow capitalists, have spread the lie, that Ferrer was the instigator and leader of the anti-military uprising. Too blind and cowardly to see the cause for the rebellion in their own despotic and cruel régime, they used our comrade as a target. His blood was to cleanse their criminal souls, and shield them from the wrath of the people.

In vain! Never before, were king and priest exposed in all their murderous villainy, as they have been since the death at Montjuich, October 13, 1909. The shade of Francisco Ferrer has already hurled the Maura ministry from its seat, and recently his shade came nearly overthrowing the so-called liberal ministry of Canalejas, and sent new terror to the coward heart of the stripling king. Thus, Francisco Ferrer's death, has fanned the flames of revolution into a brighter hue. Nor is this all his spirit has brought to life.

"Long live the Modern School!" were the dying words of our martyred comrade. His fervent longing has been realized. It does live and is proving a wonderful impetus the world over. In America, four Modern Schools will be dedicated to the great and heroic teacher. The Modern School in Portland, Ore., will have William Thurston Brown at its helm; Denver, Colo., is being represented by Dr. Ward and Julia May Courtney, and Chicago, Illinois, will have Bruce Culvert to perpetuate the heritage of Francisco Ferrer.

The Modern School of New York City is of greatest significance, because of its day classes for children, and also because its teachers, Bayard Boyesen, Abbey H. and John R. Coryell, will attempt to make of it, a place of joy and interest to the children.

The inauguration of the New York school is to take place, at a large public Ferrer memorial meeting October 13th, 8 P. M., at Murray Hill Lyceum, 34th Street and 3d Avenue.

Long live the Modern School! and through it the memory of Francisco Ferrer.

* * *

THE military court of Kiev made haste to impose the death sentence on Bogroff, the executioner of the arch henchman, Stolypin. The proceedings of the trial have been kept secret, but we know, that Bogroff faced the Czar's bloody justice alone, he would have none of the usual legal "protection."

So far, very little light has been thrown on the personnel of Bogroff and the motives of his act. The supposition that he was the tool of a police-and-government clique, desirous to dispose of Stolypin, is by no means very convincing. One does not easily stake his life, merely to serve the interests of such a clique.

According to New York *Call,* if we are to believe the authenticity of its report, representatives of the Russian Revolutionary Socialist Party have repudiated Bogroff, as unknown to the Central Committee, hence, untrustworthy. But, that really proves little against the man. On the other hand, it has been proven that the Central Committee of the R. R. S. during recent years has shown very little judgment and knowledge.

There is the case of Azeff; not only was he known to the Central Committee, but he was its very head. Yet the party did not know that he was in the employ of the Russian police, a Judas, who delivered scores of his comrades to the butcher's knife. The authority and wisdom of the R. R. S. party is therefore very doubtful. Indeed, since the terrible disclosures about Azeff and similar human deformities, all under the protective wings of the Central Committee, Russian revolutionists may have come to realize, that to serve their cause, they had best keep aloof from the R. R. S. party. They may reason, and justly so, that the centralized authority of that organization, is no longer a guarantee of the success of an act, or the security of its perpetrator. Under such a deplorable political state existing in Russia to-day one can not adequately do justice to Bogroff.

* * *

THE 11th of October, will see the opening of the trial of the two McNamaras. Whichever way the case

may end, it must needs make history. It will show, whether this Republic, has been delivered entirely into the hands of beasts, like Harrison Grey Otis and William Burns, or whether the workers of America are strong and determined enough to put a stop to the dirty tricks of that clique. As for Parsons, Spies, Lingg, and comrades, in 1887 so has the gallows been prepared for J. J. and J. B. McNamara. Otis is the direct descendant of the moneyed class of Chicago, just as Bonfield, Schaak, and Grinnell have been the forerunners of the "honorable" William Burns. But the twenty-four years since that deliberate murder, have not rolled on without some progress.

The proletariat of America is beginning to outgrow its passivity and dense belief in capitalist justice. It is becoming conscious of the abyss, that separates it and its kind from the Otis and Burns breed. Yes, the workers are beginning to feel that they must stand by their two comrades, come what may.

This great change since 1887 leads one to hope that the henchmen in Los Angeles are waiting in vain.

* * *

How easy it is to turn an erstwhile bandit and statesman into a President if he but be in league with the money kings, has best been proved by the election of Madero. Oh! the everlasting blindness of the people Through blood and pain they rid themselves of tyrant Diaz No. 1. Yet it requires but few promises, to whip them into line for despot Diaz No. 2. An overwhelming majority declared itself in behalf of the new ruler. Oh! the blindness of the voting mass.

* * *

THAT Madero has already entered into the footsteps of his predecessor can be judged from the following item:

"Juan Guerrero, noted Cucapas Indian war chief, was executed in Ensenada, Lower California, according to word brought to Los Angeles from the peninsula capital. . . .

"Guerrero left Los Angeles for Ensenada against the advice of friends. His visit was said to have been prompted by a promise from the Mexican Government

to treat with him over the restitution of lands formerly belonging to his tribe."

In other words, the Yaquis must be robbed to enrich the Otises, Hearsts, and Maderos, and consorts, then lured into a trap, and killed in cold blood. Verily, Christian civilization is of the same brutal nature everywhere. As long as that lasts, the spirit of rebellion can never cease. It must go on in Mexico, until the renegade Madero has gone the way of all tyrants, until Land and Liberty, have become realities. Until the heroism and courage of the Mexican revolutionists shall find an echo in the hearts of the oppressed and disinherited of the world.

* * *

THE prompt response to the call for national guards, state militia, and machine guns to the scene of the Illinois Central strike, reminds one of the Cleveland-McKinley régime. They needed but a telephone message from their plutocratic bosses, and the soldiers were rushed to the battlefield. The order has again gone forth "Shoot to kill!" but there seems to be a hitch somewhere, as we learn from the New York *Times* of October 4th:

"Alarming messages were flashed to the Governor in such quick succession this afternoon that the Governor warned the officers that the troops must make a showing or there would be court-martials. This caused the most rigorous military discipline to be enforced. Squads have been sent to arrest men who failed to report for duty at the first call, and the orders are to bring them to McComb."

* * *

ONCE the soldiers begin to be moved by human considerations, court-martials will prove of small avail. On the other hand, the situation at McComb contains a valuable lesson. The moment the strikers openly and energetically declared for direct action, instead of submission, the McComb people themselves, insisted that the strikebreakers be driven out of the town. Yes, indeed! action doth speak louder than words.

* * *

WHENEVER the rich pretend piety, it is sure proof of fear. Evidently they are beginning to realize that police and soldiers, the courts and prisons, are no

longer safe protections for their ill-gotten wealth. Thus, they turn to their god, who as they well know, always stands on the side of the big thief. He needs but to be invoked, and he will strike the poor with awe, before the sanctity of special privilege and private property. That accounts for the new revival movement launched by Wall Street. Its purpose is, to leave nothing undone to bring the sinners to the cross. To keep the masses in submission. Those who will gain out of this religious business, will of course, be the parasites in Jehovah and Jesus. Otherwise, the venture is doomed to failure. The workers of the world, are too busy getting back the earth. They leave heaven to the feeble in mind and heart.

* * *

THE Pope prays for the destruction of the heathen Turks. The representative of Mahomet prays to Allah, that he may wreak vengeance on the Christian dogs. As far as the annihilation of the professional representatives of the Turkish and Christian gods is concerned, we are not averse to the fulfillment of the prayers. We only hope, that the Turkish and Italian people will learn that they have nothing to war about.

* * *

COMRADE JAY FOX, editor of *The Agitator,* has been arrested and is now under a $1,000 bail. His terrible crime consisted of an article "tending to create disrespect for the law." In an essay, "The Nude and Crude," Comrade Fox dared to chastise the Mrs. Grundy neighbors of the Home Colony, for their contemptible methods of prying into private affairs. That was indeed an awful thing to do.

What are Grundys in pants and skirts for, if not to peep through keyholes, or stare over walls. Filthy in body and mind, these puritans loathe nothing so much as the expression of a clean idea or the sight of a clean body. While some of the fair colonists were bathing without the rags, these purity maniacs rushed to the scene and a fight ensued. To the honor of some of the bathers be it said, they preferred jail to fines.

The good Christians, however, were not appeased. The persecution continued, hence the article of Jay Fox. His arrest is one of the many proofs against the silly notion

about the existence of free press and speech. There is no such a thing in America. Every day, men and women are arrested and sent to prison for exercising their right of free expression. Would to goodness the workers could realize this fact! They might then, set to work in earnest to re-establish the long-lost article, free press and free speech. They have an excellent opportunity to begin right now. In aiding Jay Fox to score a victory over the provincial busy-bodies, at the Home Colony, they will at the same time serve a great human purpose. All contributions are to be sent to Nathan Levine Home, Lake Bay, Washington.

* * *

A LITTLE girl and boy, brother and sister, have been expelled from the school at Perth Amboy, New Jersey. Being of English parents, they refused to salute the American flag. What really should have been done, was to expel the teachers who artificially create respect for the emblem of war and bloodshed, thus proving themselves utterly unfit to have anything to do with children. It is due entirely to the stupidity of such people, that the minds of the young are being poisoned with the national germs, so fertile to all the evils in society.

OCTOBER TWENTY-NINTH, 1901

IT was in St. Louis, the 6th of September, 1901. I was just entering a street car, after a day's hard work soliciting orders for a firm. Suddenly my ears caught the sound, "Extra, extra, the President shot!" I was too fatigued and miserable to heed the cry; besides, one is so used to newspaper "extras," one rarely stops to investigate.

At dinner in a friend's house I learned that President McKinley had been shot by a man by the name of Nieman. One of our company remarked jokingly, "I should not be surprised if they will connect you with the act." The man spoke more prophetically than he realized.

The following morning I started on my day's task, which promised to be particularly hard, as I had to employ my skill to induce a business house to close a large order. It took all morning to settle the matter

and left me even more dejected than the previous day. I dragged myself to the nearest restaurant and, while waiting to be served, I looked at the papers. There it was, in large black headlines, "President McKinley shot by an Anarchist, Leon Czolgosz—the man confessed to having been incited by Emma Goldman—the house of the publisher of the Anarchist paper *Free Society* raided—8 Anarchists arrested to be held until Emma Goldman is found—detectives sent to all parts of the country to arrest the dangerous woman."

The whole thing seemed so absolutely preposterous that it took me some time to realize its significance; but after an hour's reflection, while I sat in the restaurant with people discussing E. G. around me, I decided to make for Chicago that very evening. It was not easy to get away, without arousing suspicion. My St. Louis friends had arranged a small dinner party for me on that same date, the 7th. To leave abruptly would have caused an inquiry as to my whereabouts, which under the circumstances had to be avoided. I therefore went through with the affair, and then made the night train for Chicago.

Ten years have passed since that terrible time,—terrible, because it disclosed, as in a flash, the savagery, the blind fury, the yellow human soul. Not only the knavish soul of the newspaper clique, nor yet the brutal soul of the police; nor even the mob soul, so appalling in its massiveness. But more than all else, it was the soul of the so-called radicals, manifesting itself in such contemptible cowardice and moral weakness, that impressed me with never-to-be-forgotten vividness. They, more than the yellow Hearsts, more than the prostitute press, more than the mad public, proved the loudest defamers of the boy who had dared to strike the blow.

But for them Leon Czolgosz would not have been dragged to the block, like a sheep to slaughter. But for them, his last moment would not have been agonized by the consciousness of being deserted, betrayed, forsaken by his own brothers, even like Christ.

"All men are equal before the law," is one of our slogans. What a farce, what hypocrisy! The case of Leon Czolgosz has stamped this American boast as a lie. Indeed, there is no parallel in the annals of this

country, where a human being has received less equality, less justice, less fair play, less humanity, than did this truest American child, Leon Czolgosz. From the very moment when he was nearly beaten to death on the Exposition grounds by a fury-drunk mob and the police, until he was dragged to the "trial," this modern Christ was forced to go through a thousand Golgothas. Not a kind word, not a human touch, during all those awful days between September 6th and October 29th, when in the name of a "merciful God" and a "just law" he was done to death.

True, the law was observed,—Leon Czolgosz was assigned two lawyers to "defend" his case. This farce must have made the angels weep. As if even a child did not know that the victim would be denied the simplest human rights. And the lawyers! What a disgrace to the human species, how despicably, how cringingly they acted! A defence, indeed! Ferocious beasts might have shown more humanity. What pigmies these worthy disciples of Justice represent compared with the man who defended Francisco Ferrer!

Spain is an autocracy ruled by the military and clerical rod. In 1909 anti-military uprising ran high, creating the same excitement, the same fury, the same savage craving for victims as with us in September, 1901. More,—there was the blood-thirsty monster of 1,800 years, the Catholic Church, ready to devour its prey. Ferrer's lawyer had everything to lose and nothing to gain. Yet, how daring, how sympathetic was that man!

William Archer in his "Life of Ferrer," tells how the man disliked taking the case, because of his antagonism to his client. But Ferrer had chosen him,—one more example of the superior sense of justice even of an autocracy to our free country. The former grants the privilege to choose your defender, the latter imposes legal aid, which by its very dependency upon the court must be partial and unfair. He came, unprejudiced, big and fine, with the sublime mission of pleading for a human life as the sole consideration. With earnestness and devotion this man pleaded for his client as if for his own life, carrying everyone with him in the soul-stirring appeal.

True, Francisco Ferrer was innocent of the charge

for which he was tried; Czolgosz was not. But, as far as the court and his accusers were concerned, Ferrer was as guilty as his American comrade. Then, too, he was before a military court, subject to absolute methods of procedure. Not so the court that tried Leon Czolgosz. It pretends fair play, impartiality, justice, democracy. Yet it remained for this court to sit in judgment over a man morally and physically bound, blindfolded and gagged, a pitifully helpless human prey, turned over to the block. Were America glorious with a thousand noble deeds, her brutal inhumanity to the boy in Buffalo would forever condemn her as the most savage and cruel nation of the world.

* * *

Ten years have passed since the hideous hour of October 29th, but the spirit of Leon Czolgosz is not dead. How could it be, with its roots in the depths of the ever-growing conflict between the disinherited millions and the possessors of the earth?

"I did it for the good of the people," were the last words of the solitary youth in the death-chair of Auburn prison. But the people knew him not, the people passed him by in blind hatred. Yet with all that, he was flesh of their flesh and blood of their blood. He suffered for them, endured humiliation for them, gave his life for them. His tragedy consisted in his great and intense love for the people, but unlike many of his brother slaves he could neither submit nor bow his neck. Thus he had to die.

It is said that I inspired the act. I repudiate the charge. Not because I would not take my stand with this victim of our time, but because I know that he whose hatred of injustice and tyranny burns at white heat is beyond external influences. And Leon Czolgosz must have hated tyranny, else he could never have died such an heroic death. No, he could not have remained so serene, so wonderfully oblivious to all the trivialities of his surroundings.

It is this death, solitary and sublime, that will always stand out as the great symbol in my recollection of that sombre figure of October 29th, 1901.

EMMA GOLDMAN.

DECLARATION

By BAYARD BOYESEN.

Out with the rims of the world,
Shove the horizons out:
Go thou with flag unfurled,
With song and solemn shout.

Break all boundaries down,
Untrack the bordered way,
Against the charted town
Arise, invoke, inveigh!

Rid the world of its gods:—
Yea, man is god enough
If he break the rulers' rods
And march with perfect love.

Deny the Christian name
Employed for pelf and strife,
And in its stead proclaim
Man, that is lord of life!

Then out on the coasts of the world
With eyeballs taut and grim,
Where the uttermost wind is hurled
Across the uttermost rim,

Peer till the darkness gives
And the lights unblur the sky,
Fight till the unborn lives
And the dying die!

❦ ❦ ❦

ANARCHISM—The philosophy of a new social order based on liberty unrestricted by man-made law; the theory that all forms of government rest on violence, and are therefore wrong and harmful, as well as unnecessary.

THE EXECUTION OF STOLYPIN

ACCOMPANIED by a large retinue and surrounded with great pomp and show, the Tsar arrived in Kiev, guarded with the extraordinary care befitting such a great criminal. His coward heart, forever turned saintward, could now be at ease—all possible precaution had been taken to preserve his cadaver against attack. From Petersburg to Kiev there stretched the long chain of police, soldiers, detectives and executioners, threatening death and disaster to the hunter of royal prey.

The cage-traveling Tsar could congratulate himself and his Prime Minister: the revolution was extinguished; the rebels were languishing in prison or lay stretched upon the snows of Siberia, the victims of bullet and sword; the soil of Russia was steaming with the blood of the revolutionists, of the proletarians and peasants. Should not the new seed of reaction now bear good fruit?

"How many of these miserable enemies of Russia's happiness and greatness have been exterminated during your régime, Stolypin?" "More than fifty thousand, your Majesty," replies Stolypin, the modern Scourge, who in his own person combined Thiers and Galliffet. "Five times as many are buried in the prisons and the Siberian mines." "The saints bless our peace, Stolypin."

The Tsar and his Prime Murderer glow with the hope that not a single hydra head of the revolution is left to trouble them. And how cleverly Stolypin managed it! His régime is the most cruel, shameless, and reactionary. Ivan the Terrible himself would envy him. And yet Russia has become under his régime a modern country with constitution, Duma and popular suffrage. How splendid is the combination! First of all, it has strengthened the credit of Russia. The Jewish and Christian financiers are aware that the Duma responds to their cheap liberalism. Especially is this felt by the Jewish bankers whose conscience is apt to trouble them because of the pogroms. They should evidently not lend a red copeck to Russia, but the Duma serves as a pretext for the belief that Russia has joined the circle of modern constitutional countries. Step by step everything will be properly arranged there, and all will ultimately be well.

The Duma also serves another good purpose in forcing the political parties to share in the atrocities of the government. The Liberals, Radicals, Cadettes and parliamentary Socialists have swallowed the bait of constitutionalism and "political progress," hook and all. Only the revolutionists and Anarchists persist as the relentless enemies of reaction, and these will be delivered to the hangman, immured in the prisons and buried along the Siberian road.

In this consciousness of safety, the Tsar and his chief hangman arrive in Kiev and prepare to witness the gala performance to be given in their honor. Only "patriots," desirable subjects of proved loyalty, are admitted on passes issued by the police. Human and divine providence work hand in hand to protect the tyrant and his suite. The revolution is driven into the darkest corners, and with it hate and revenge. Indifferent to the misery and tears of the people, the Tsar and his Minister recline in the golden theatre boxes.

The performance is in full swing. Suddenly shots echo through the house. Stolypin, the great statesman, the father of the holy trinity of political reform, pogroms and gallows, is wounded—mortally wounded.

There is no safety for your murderer, Tsar of all Russias! Of these bullets one might have also found its way into your craven heart. Make haste and flee, and bid your servants and spies form a living wall around you, to hide you in your traveling cage, that you may quickly escape the love of your people.

The brilliant mob in the theatre croaks in servile drunkenness, "God protect the Tsar!" And, indeed, he stands in dire need of divine aid, since he has besmeared everything human with blood. There is no refuge for him where there are hearts that feel and heads that think.

Now his Stolypin has been executed. Bogroff, the shot, aimed well. In spite of all the most painstaking precautions, in spite of hangmen and gallows, in spite of the iron heel, he was present in the theatre and his bullet found the true mark. All entrances were carefully locked and guarded, but the Nemesis of Revolution suddenly arose in the midst of the select society. This Nemesis pointed a fateful finger toward the inven-

tor of the new statecraft of Russia, and presently he was stretched in the arena,—dead. Like a house of cards the régime of Stolypin broke down.

It is a pity!—moans the N. Y. *Sun*. "Could Stolypin have continued to rule two more years, he would have soon pacified the country and restored peace and order." Has the correspondent perhaps considered that in two more years Stolypin would have indeed succeeded—in converting the country into a cemetery?

Still meager is the information regarding the personality of Bogroff. The most common version has it that he was the tool of a clique inimical to Stolypin. Within recent years the Russian government has often resorted to the method of stamping every attack upon the despotism as an act of jealous partisanship rather than renewed activity of the revolution. It is very convenient thus to minimize the revolution and to discredit and calumniate the men who resort to the deed. But whoever Bogroff may be, it was the Spirit of Revolution which rose from the depths and slew its most brutal enemy,—Stolypin.

MAX BAGINSKI.

❦ ❦ ❦

FRANCISCO FERRER

By HIPPOLYTE HAVEL.

"DISTORTED by partisan hate and favoritism, the image of his character fluctuated in history," Schiller writes of Wallenstein in the tragedy bearing that name.

These words can be applied to all personalities who, standing in the forefront of the struggle of their epoch between the New and the Old, seal their faith and their convictions with their blood. Many waters pass into the ocean of time, often centuries elapse, ere the legends woven about the names of great men and women are destroyed.

The image of Francisco Ferrer y Guardia is also in danger of being distorted by partisan hatred and favoritism. Smoothly-lying clericalism, not content with the death of the great humanitarian, exerted every

effort to blacken the name of its victim. But in vain. Immediately upon the dark deed of Montjuich, modern inquiry inserted its probe into the jesuitic legend and exposed it in all its details.

Two men of international fame—L. Simarro, Professor of Psychology at the University of Madrid, and the English author William Archer—working independently of each other, discover to us the origin, the development, and the culmination of the clerical conspiracy against Francisco Ferrer. The book of Archer, "The Life, Trial, and Death of Francisco Ferrer," is of vital significance for the American public. Is not the Catholic Church zealously at work to found a new dominion in the New World? It is, therefore, of great importance to call the attention of the people to the results of her activity in the Old World.

"The Life of Ferrer" is a masterpiece of scientific research,—it testifies to rigid impartiality in every direction. Mr. Archer seeks original sources and supports every scene of the drama, every conclusion in the book, with documents clearly proving the innocence of Ferrer. As Zola demonstrated the innocence of Dreyfuss, so have Professor Simarro and Mr. Archer unmasked to the contemporary world the crime perpetrated by the Catholic Church against Ferrer. The power of darkness was caught in its own trap. It is his enemies, says Mr. Archer, that have enabled to display the true greatness of his character, and have thrust immortality upon him. First the Madrid trial secured him a certain measure of fame, but it was still restricted to people who took a special interest in rationalist and humanitarian education. Had he then been left in peace to pursue his publishing schemes, and even to re-open the *Escuela Moderna,* he might have gone to the grave twenty years hence, leaving behind him, among the Latin nations, a certain repute as an educator, but certainly nothing like world-wide fame. His whole life-work would have done less damage to Spanish Catholicism than the mere mention of his name does to-day. For by dragging him through a travesty of trial, to a plainly unmerited doom, his enemies gave him an opportunity of showing to all the world his one supreme virtue—a high and unflinching courage. His dogmatic

rationalism was a somewhat arid creed, but in his death he touched it with emotion. His executioners, from Sr. Maura downwards, conferred on him a patent of undying nobility. The man who wrote his letters from prison, and who faced the great enigma—to his mind no enigma, but night and nothingness,—with such serene, unfaltering resolution, is certainly not the least among the victims of obscurantism, the martyrs of free thought.

The enemies of Ferrer stand in the pillory. The question now arises whether another danger does not threaten his name—a danger from his friends, especially from the pure-and-simple freethinkers. As the clericals have attempted to proclaim Ferrer a vicious evil-doer, so have the bourgeois liberals painted him as simply a reformer, merely an educator. It is an open question which view is the worse—that of the clericals or of the freethinkers. Ferrer was indeed a great educator; but he was also much more. Education was to him but a means of liberating mankind from slavery, the path to ultimate Anarchy. A man who entrusted an old revolutionary like Anselmo Lorenzo with the work of a teacher in his schools, made use of Jean Grave's "Adventures of Nono," and who on the very eve of his death was engaged in translating Peter Kropotkin's "The Great French Revolution," must surely have been more than merely an educator. Ferrer was from first to last an ardent Revolutionist. He had come to think that Spain was not yet ripe for revolution; but the whole object of his work was to correct her unripeness by educating Revolutionists.

Ever since the revolution of 1868, writes William Heaford in his pamphlet "L'Ecole Moderne," sporadic efforts had been made by intelligent members of the Spanish working class to secure for their children something better than the miserable instruction given in the official schools. The revolt against the distressing conditions above described began to make headway about 1885, and by the end of last century there were many "Republican schools" in various towns of Spain. What was new in the *Escuela Moderna* was, in the first place, the application of (more or less) modern and scientific methods of pedagogy; in the second place, the inculca-

tion of definitely rationalistic, humanitarian, anti-military and anti-patriotic doctrine. Ferrer did not at all take the view that his mission was simply to supply his countrymen with something better than the deplorable education furnished by the State. He conceived his system to be an improvement, not only on Spanish education (which would have been a modest claim), but on education as commonly practised in the world at large. He was conscious enough of the difficulty of getting his ideas carried out—of securing teachers, text-books, and school-material suited to his views. But that the views themselves were absolutely right, not for Spain alone, but for humanity, he had no doubt at all. He could not, as he said, "conceive life without propaganda"; and propaganda could not begin too early. Having attained absolute clearness on all things mundane, and convinced himself that things extra-mundane either did not exist or did not matter, he felt that the first duty of the educator was to bring this gospel home to the infant mind, before any shades of the prison-house of supernaturalism had begun to gather round it. There is not the least doubt that his teaching was not merely anti-clerical but anti-religious. And even deeper than the rebellion against supernaturalism lay the rebellion against class domination and exploitation. State-education was in Ferrer's eyes at least as noxious as church-education.

What results Ferrer achieved by his instruction can be seen from the following extracts from essays of his pupils published in the *Boletines* of the *Escuela Moderna*:

KISSING THE PRIEST'S HAND.

There are many children with whom this is a habit though they know that priests are men like any one else, and that they preach what they do not believe. Moreover, they invite religious persons to drop coins into a box for the souls of the dead, and as there are no souls to receive them, it follows that the real object is that the priests may enjoy themselves at the expense of the ignorant.

EDUCATION.

Education may be very good or very bad, according to what is taught. It is good when rational things are

taught, such as science. It is bad when metaphysical things are taught, such as religion.

LOS TOROS.

In the Roman times, human slaves fought with lions and tigers. On other occasions men fought with each other, and the brutalized public compelled the victor to kill the vanquished. To-day we no longer do that, but we still have bull-fights, in which men first enrage and then kill the poor animals. What sort of a public is it which enjoys this spectacle of torture and death!

THE GOVERNMENT AND THE SOLDIERS.

The Government commands and authorizes what is not just. For example: it forces into the army and sends to the war those who have not money to pay for their release. If the soldiers whom they command to kill men and burn villages remembered that they do not need to kill or burn any one or anything, then those who enjoy the benefits of war would have to do their own fighting.

INSTRUCTION.

Instruction is to the intelligence what food is to the body. It perfects the human race, elevates the spirit of man, purifies and embellishes it. By its means we must solve the social question which is agitating us, and establish the empire of justice, now so necessary in order that the human race may consider itself a true family, and men may reach the point of loving each other like real brothers.

THE PIOUS.

The pious say that we must not believe in science or practise its teachings. They say there is an all-powerful God; in that case, if he can do everything, why does he suffer the rich to exploit the poor?

THE POLICE.

The police arrest unhappy people who have stolen a loaf for their family; they take them to prison, and thus make the misery greater.

THE TAVERN.

What a pity that there exist an infinity of taverns,

instead of free schools! In the tavern men brutalize themselves, and squander the resources of their families. Women, too, suffer and degenerate, and children run about the streets neglected, badly fed and badly clothed; and when they come to be men, not knowing how to read or write, they go the same way as their parents.

PARASITES.

Certain vegetable and animal organisms, which live at the expense of others, and do nothing for themselves, are called parasites. There are parasites, too, in human society. The rich men and the priests live upon the workman until he is completely exhausted.

THE INQUISITION.

. . . But are these times really past, and only matters of history? We have still, not very far from this truth-teaching school (*verdadera Escuela*), a castle which is the centre of infection, with moats, subterranean passages and dungeons. Even in the cultivated republic of the United States, a prisoner is seated in a chair prepared for the purpose, and carbonized by electricity. In all countries there is some example of this Inquisition. It is time that this relic of barbarism should disappear. Catalonia is dishonored by the presence of that castle, whose history strikes horror to the traveler. It is necessary that we should destroy that fantasm, and on its site lay out a beautiful park; and surely the free people who enjoy it will sometimes think with sorrow of the martyrs who rest under its verdure.

The "castle" thus stigmatized was, of course, Montjuich. It waited patiently for five years, and then it had its revenge.

Some Dutch schoolmasters expressed doubts as to the genuineness of the utterances of these young philosophers, who were thereupon asked to state their reflections upon this wholly gratuitous scepticism. A girl of 13 wrote—

The thoughts which are printed in the *Boletine* are the work of our own intelligence; otherwise it would be a deception to publish them, and our teachers would be hypocrites.

A boy of twelve thus expressed himself—

We can speak of the evils of society, such as religion, property, war, and government, not only because of the explanations of our teachers, but because we have arrived at an understanding of justice and truth. We adopt the ideas which we maintain because we know the truth, because we know what are the sources of humanity, and because we want to lead an industrious and happy life, uniting ourselves with the whole human race in the indissoluble bonds of fraternity, accompanied by liberty and equality.

Another girl of 13—

We write down these thoughts because every day we receive lessons on some subjects connected with society, religion, property, government, etc., and we understand them, or if sometimes we don't, they are repeated to us until we grasp them well.

Now listen to a boy of 10—

Perhaps these professors think our brain is not yet sufficiently developed, and I say nothing to the contrary; but if a child is always given rational explanations, he will acquire as much intelligence as some grown-up persons—if not more.

A shrewd rap for the Dutch professors!

C. L. JAMES

CHARLES LEIGH JAMES was born on October 23, 1846, at Baden-Baden, Germany. He was the youngest son of G. P. R. James, the English novelist and historian, who was the historiographer royal in the reign of William IV., British consul at Norfolk, and Richmond, Va., and later consul-general for the ports of the Adriatic, residing at Venice, where he died on June 9, 1860. C. L. James was the last surviving son.

In his youth James met the most noted literary men of the day, by whom his father was surrounded. He was educated in English schools, and by extensive travel he acquired great knowledge of languages, world politics and history. After his father's death, the family returned to England, and James entered Brighton University under the guardianship of the Duke of Welling-

ton. Upon completing the four years he came to America, and settled at Eau Claire, Wis. Here he took up journalism, working at first as a reporter, and writing a great deal for periodicals. He was one of the founders of the local public library, and served as an Alderman. He died at Eau Claire, Wis., on June 3, 1911, and was survived by his wife and three daughters.

Eau Claire is a small manufacturing town, and James's residence here was that of a scholarly recluse. He wrote many essays, pamphlets, poems and books. For over twenty years his energies were chiefly devoted to a "History of the World," which has not yet been published. His last years were quiet and happily spent at home with his family and books. Although he was much enfeebled at this time, he stated that it was one of his most productive periods, and he managed to complete his great work on Anarchism in three volumes.

A list of James's published writings includes "Law of Marriage," "Transcendental Philosophy," and a book of poems in 1871, a pamphlet on "Anarchy" in 1886, three more pamphlets in 1896, on "Degeneracy," "Origin of Religious Systems," and "British Conquest of America," and in 1902 a pamphlet on "Origin of Anarchism."

In 1902 his "History of the French Revolution" appeared in book form. Originally delivered as a series of lectures in the University at Madison, it was later expanded and published serially in *Free Society* before it came out as a book. This work is really only an extract from his greater work, the "History of the World." While it was published under adverse circumstances and had a small circulation, it has received appreciative criticism from Peter Kropotkin, G. R. Moulton, and many others.

James wrote many articles for the Anarchist press, and his contributions will be found in the old *Alarm*, *Lucifer*, *Free Society* and MOTHER EARTH. His greatest work for the Anarchist propaganda is his "Vindication of Anarchism." Part of this work was published serially in *Free Society* in 1903, but the most important part is still in manuscript form. This is really a great work, and does for Anarchism what Marx did for Socialism in his "Capital." It gives Anarchism a basis and philosophy. It traces the origin of religious, politi-

cal and economic authority, and evolves the Anarchist conclusion by the inductive method after a strictly scientific investigation of the facts. To the preparation of this work he brought a ripe scholarship and great literary ability.

After the "Vindication" was completed, he continued his work of research, and to supplement his primary work he added two more volumes, one dealing with economics and the other on "Anarchistic Morality." This triology completes a system of Anarchist philosophy. "Economy as Viewed by an Anarchist," as it has appeared in MOTHER EARTH, is a condensed epitome of the volume on economics, while the other is as yet entirely in manuscript.

C. L. James was of that rare type of encyclopedic scholars whose versatility was equalled by their depth of learning. His insight and familiarity with the Bible was equalled by few, even of those whose lives have been solely devoted to its study. His Shakespearean criticisms are among the most brilliant of his productions. His writings on Anarchism are the most profound and erudite ever produced on the subject.

Plans are now under way to publish the "Vindication of Anarchism," and will be announced to the readers of MOTHER EARTH at an early date.

I had known James for many years. My editorial work on *Free Society*, and later as a publisher of his "French Revolution," had brought us into intimate relations for a long period. I had early acquired a profound admiration for his great learning and clearness of thought. His energy and production were prodigious, and his willingness was uniform and unfailing. As an essayist he has produced some of the finest work done for the Anarchist press, and he was always ready, on the shortest notice, to undertake the research required for a footnote, a comment, or to write a leading article.

Yet while I had known him for over ten years, I did not come into personal contact with him until April in 1910. He lived in the residential section of Eau Claire, in a modest little cottage, and here he received me. He was in poor health, his voice very weak and he was hardly

able to articulate. He did not expect to live long, but expressed the hope that he might survive until his "Vindication" was published. He feared that he was then too weak to do the proof-reading and final revising, as his faculties had been much impaired and he had no amanuensis.

I had called to speak of the prospect of getting a publisher for the "Vindication," and also hoped to discuss other topics, but his poor state of health caused me to leave after a brief interview. His only further remark of general interest was the following, made in connection with a request that a footnote of the manuscript of the "Vindication" be omitted. "I never meant to question the existence of an intelligent First Cause, nor to speak contemptuously of those evidences for personal immortality which have convinced scientific men like Crookes and Lombroso."—ABE ISAAK JR.

C. L. JAMES'S VINDICATION OF ANARCHISM

COMRADE JAMES'S recent death emphasizes the necessity of soon publishing his book, "Vindication of Anarchism." This was printed in part in *Free Society,* but a most important conclusion is still unpublished.

An effort is being made to get this work out, and the undersigned invite your co-operation. A publisher has agreed to get the book out, provided one-half the manufacturing cost can be raised in advance. The sum required is about $600.00, and we hope to raise this amount by advance subscriptions to the book at $1.00 each, and by loans. The loans are to be refunded as soon as the sales of the book reach 600 copies. About one-third of the sum required is already promised. We ask you to become a member of our committee to promote this work, and request that you give us at least one order for the book, and advance a loan of $5.00 or more. As soon as our success justifies it, a circular will be mailed to the general public. This letter is sent only to a few interested comrades, and an early response is requested, so we can see whether there is sufficient interest to go ahead. Please state about how many orders you can get for us.

Every comrade complying with this request will be a member of the committee, and their names will not be used unless they authorize it.

HARRY KELLY.
ABE ISAAK, JR.,
Secretary.

965 Simpson St., New York, N. Y.

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PRESENT CONDITIONS IN JAPAN

By M. JARUÍ.

THE tendency toward the complete democratization is gradually going forward in Japan. It is shown in the recent enactment of the Factory Law, which has for its aim the protection of woman and child labor; and by the quiet, unexpected passage of a manhood suffrage law through the lower house of the Japanese Diet in its last session, though it was killed in the upper house. All this shows the steady progress toward the complete recognition of the rights of the masses by the ruling class of Japan. The Japanese masses are far behind their brothers of the West in asserting their rights themselves, but the educated classes and the advanced statesmen have taken up their cause, though their motives for doing so are questionable.

In this connection it may be mentioned that the Kotoku case had attracted very profound attention among the Japanese public, as it did widely in other parts of the world with somewhat different meanings. Kotoku and his followers have avoided the scrutinizing eyes of the authorities as far as they could. But when, at last, they saw their hour had come, they made frank, bold and unreserved statement of their principles and convictions before the court, and their undisturbed, quiet and fearless attitude was the cause of admiration by their attorneys and the court, and one of the bailiffs of the court was so profoundly moved that he became insane.

Kotoku's radical course, however, had not only not improved the future outlook for his cause, for which he and his followers gave up their lives, but rather it had

unfavorable effect. The government has begun to nip the movement in the bud, and to that end to resort to severe repressive measures. And the people, whose history and tradition are inextricably associated with the devotion to the reigning Imperial House, revolted from the idea of Kotoku. Though it may be a little peculiar, or even ridiculous from the Western point of view, the Japanese people have for nearly three thousand years made the loyalty to the Emperor their basic principle of ethics, putting it above the love of wife, children, or even of parents. To such a people the idea of Kotoku not only has not had the desired effect, but it was simply revolting—for the present, at least.

Certain misimpression is current among the Western people with reference to the procedure of the court in the Kotoku case. This misimpression I wish to remove, both in the interest of fair play and justice to Japan. It is generally supposed that a special court was created particularly for that case. But that is not true. The Law of Organization of Court of Law (§ 50, subd. 2), enacted in 1890 and still in force to-day, provides that the Supreme Court shall have sole and exclusive jurisdiction in all crimes against the persons of the members of the reigning imperial family, crimes of high treason and crimes by the members of the imperial family. It was according to this law that Kotoku and his followers were tried from the first by the Supreme Court of Japan. Further, contrary to the general impression in the West, the trial was not wholly secret. Though the general public was excluded from the greater part of the trial, throughout the trial the foreign diplomatic representatives, the judges, the higher officials of every branch of the government, and the practising attorneys were allowed to be present at the trial. The defendants, moreover, had the benefit of counsel of about a dozen select lawyers of Japan. This will account for the general acquiescence of the Japanese public in regard to the so-called irregularities of procedure, which provoked so much adverse comment among the foreigners.

So much for the Kotoku case, and that the facts, and facts only.

I said in the beginning that the present tendency in Japan is for the complete democratization of the coun-

try and the gradual recognition of the rights of the people. Though its progress might not be such as to satisfy all that young enthusiasts hope for, still there is no mistaking that the things are tending in right directions.

The ruling class of Japan, quick to see their danger in the present tendencies, have artfully adopted the schemes of social reform, not so much for the good of the people as for their own protection. As an instance of it, it may be mentioned here that Prince Katsura, the Prime Minister, has formed a charitable society, called the Saiseikai, which has for its purpose the providing of free medical attendance and free medicine for the poor. Though it is true that strong official pressure was brought to bear upon the rich, the latter had, on the whole, responded admirably to the call for contribution to the fund of the society, and now the fund of twenty millions is already subscribed in full. Further, the government is contemplating the inauguration of a form of industrial insurance, in order to safeguard the interests of the laboring classes and to extend protection when their old age comes. Men differ in the method to be adopted and different opinions and adverse criticisms are offered from different quarters. But, as to the spirit, both the government and its critics are one—the uplifting of the masses, and the betterment of the condition, social and political, of those who were hitherto unrecognized. In these ways the higher-ups of Japan hope to prevent the awakening of the oppressed class and to perpetuate their own iniquitous special privileges. In these ways they are trying to stave off the inevitable tide by inaugurating the so-called social policy or the measures of the antiquated State Socialism. Though their cunningness is abominable and their folly ridiculous, but since this changed condition of things was brought about by Kotoku and his followers, they have not died in vain.

In conclusion, I would say that the condition of economic thraldom of the masses is intolerable, and that there is nothing more important at the present time than to preach the gospel of freedom and of economic emancipation. But here we meet several obstacles, at the very outset, namely: First, while the people are so back-

ward in recognizing any right in themselves, the upper classes are so clever and cunning in keeping down the masses; second, the persecution by the government,—though this may be only a temporary reaction of the Kotoku case,—is such that nothing can be done in this direction; third, the distinction between the rich and the poor in Japan is not so pronounced as in America or Europe; fourth, the people are so accustomed to oppression and abject condition of existence that they do not complain of their miserable lot, even though the rich may grow richer at their expense; fifth, the people, because of their traditional sentiment of loyalty to their ruler, shun the movement for their own emancipation. Such being the case, their awakening cannot be expected for some time to come, and the conditions of the lower classes will grow from bad to worse. It is to be hoped that the comrades will remember this condition of Japan and consider the ways and means for the liberation of the Japanese working classes, and for the advancement of their happiness.

* * *

INTERNATIONAL NOTES

THE past month has been one filled with significant events in various parts of the world: general strikes and riots, caused by the high cost of living, and anti-militaristic demonstrations. In all countries Anarchistic and syndicalistic ideas permeate the labor movement, instilling vitality and enthusiasm.

* * *

In Spain general strikes of national scope, combined with anti-war riots, almost brought about the collapse of the throne of the scrofulous King Alfonso.

The authorities of Valencia proved their utter helplessness. The complete cessation of trade and traffic demonstrated that, although State and City officials squander large sums of money for brutalizing the people, they,—a non-producing class—are not able to retain "order" when once the workingmen tire of its "blessings."

In Gullifra the strikers entered a courthouse while a session on strike matters was in progress. It is reported

that a judge was killed during the ensuing struggle, and the legal documents used as material for a bonfire.

The revolutionists and strikers in Bilbao, Barcelona, and Madrid have especially directed their efforts against the war. Many desertions have lately taken place in the army. In order to arouse fear among the good citizens, the government announced that it had discovered terrible conspiracies, one being against General Weyler, the butcher of Catalonia. Many labor leaders and Anarchists have been imprisoned. Is Spain planning new legal murders à la Ferrer?

* * *

In Prague, Bohemia, a large crowd tendered a fitting reception to the Lord Mayor of London on the occasion of a banquet and gala-opera given in his honor by the city officials of the Bohemian capital. The English dignitary was greeted on the streets with cries of "Shame! We want bread. Stop your banquets."

How disrespectful of the people to spoil the appetite of so high a muck-a-muckie!

* * *

In one of the letters of Denjiro Kotoku, now being published in MOTHER EARTH, he writes: "I think China will be within the coming ten years a land of great rebellion and terrorism."

Kotoku was right. Entire provinces are now the scenes of revolution and riots, and a number of districts and cities have been captured by the rebels. It is reported that the regent intends to allay the general dissatisfaction by appointing a more popular prime minister, —but that will not give rice to the starving millions, relief to the tortured, freedom to the enslaved.

* * *

The Social Democrats of Berlin recently held a mass-meeting to protest against the threatened war with Morocco, in which gathering 100,000 people are said to have participated. There is indeed no lack of large numbers, over which one could rejoice were it not for the fact that they always prove to be a dead weight when the scene is changed from words to action. Young Liebknecht attempted, at the party convention at Jena,

to discuss the question, as to what should actually be done in case of war. This proposition fell flat. Bebel declared that a general strike would be impossible. Surely, everything is impossible in this party of three million votes, which transcends the Reichstag in pompous tittle-tattle.

* * *

After the brave example set by the English workingmen, whose general strike showed that they had grown tired of being bamboozled by leaders and politicians, the railroad men of Ireland went on strike. For several days they paralyzed all freight and passenger traffic. The police zealously watched over the property of the magnates, and soldiers were constantly held in readiness.

The strikers did not gain a victory. However, they have learned that in the future their struggle must be fought with greater energy and solidarity.

* * *

Exorbitant prices, smaller loaves of bread, and high taxes have made the blood of the people of Vienna pulsate faster. After a meeting in which the situation was discussed, the crowd attacked the City Hall. In several places barricades were erected, and the soldiers greeted with a shower of stones. One man was killed, scores wounded, and hundreds arrested. Martial law was proclaimed, but the people received the regiments with the cry, "We want bread, not soldiers!"

The workingmen of Austria have for a considerable time been fed chiefly on the "great political success" of the Social Democratic party. No wonder they are disgusted with the miserable economic situation they have to face. Surely the "great success" has not lessened their hunger. They soon realized that many votes tend to make a political party great," but have not the least influence on the well-being of the masses.

* * *

Anti-militaristic propaganda deserves the credit for the fact that the glorious army of Norway is considered "unsafe." Nearly two hundred soldiers have recently been cited before a court-martial for participating in mutinous demonstrations. They were sentenced to prison terms of various length. No doubt these pro-

ceedings will only strengthen the opposition against the cadaverous military discipline.

* * *

"Liberté" was the misplaced name of a splendid French battleship that was blown up in the port of Toulon.

Through the nose of Delcassé, Minister of Marine, the French government scents sabotage and Anarchists. The strong suspicion, whether correct or not, that the people "down below" begin to take a hand in directing affairs according to their own judgment, is evidently making the "rulers of the world" rather uneasy.

* * *

According to the police motto that "What is prohibited does not exist," Lepine, chief of police of Paris, tried to suppress a mass-meeting arranged by the syndicalists in protest against war, and to denounce the criminal usuary that forces the prices of food to the point of starvation.

This time, the logic of the authorities was not quite sound. Thousands of men and women crowded the boulevards, and soon clashed with the police. The result was that the interference of the police caused much indignation and considerably helped to make the demonstration a success.

We learned that the Hervéists have succeeded in securing sufficient funds to publish another anti-militaristic paper. It is to be called *The Recruit,* and is intended for free distribution in the barracks.

* * *

In the midst of peace negotiations and sugar-coated assurances of good-will, the declaration of war by the Italian government against Turkey sounds like a smacking blow in the face of smooth hypocrisy.

Because the Italian government wants to steal Tripoli on the African coast, the people of Italy and Turkey are called upon to hate each other with a deadly hatred, to cripple and murder each other in order to enrich a few capitalists and speculators.

It is, however, encouraging to note the rapidly growing opposition and resistance against this barbarous insanity. In all the larger cities of Italy popular meetings and

demonstrations have expressed with utmost vigor their condemnation and abhorrence of the intended slaughter. The Federation of the trade unions had prepared to answer the declaration of war with the proclamation of a general strike, but many leaders and members of the union were arrested before events developed to the culminating point. Unfortunately, it considerably weakened the project.

Capitalism and government hope, of course, to inflame hatred and blood-thirst in the masses by harping on the "glory of the country," the "honor of the nation," which, by the way, chiefly consist in starvation and oppression. They try to intoxicate the people with patriotic bragging and jingoism, but their final defeat already looms in the distance. Stronger and stronger the people resist and refuse to be driven to the shambles under the pretext of patriotism, while in reality greed, thievery, and despotism are the true motives of war.

NOTICE

Though we are very reluctant to drop anyone from our lists, MOTHER EARTH cannot carry unpaid subscribers, since, even at best, it is published at a loss. Therefore we strongly urge our readers to send their subscriptions in AT ONCE.

Every renewal received during September and October will earn for the sender a free copy of "The Soul of Man Under Socialism," by Oscar Wilde.

If we do not hear from our unpaid subscribers during this month, we will have to take them off our list.

WHO ARE THE QUACKS?

A controversy between two doctors—Dr. W. J. Robinson, editor "Critic and Guide," and Dr. B. Liber, editor "Unser Gesund."

The truth about the "regular" medical profession. Illustrated.

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MISCELLANEOUS

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ANARCHISM

And Other Essays

By EMMA GOLDMAN

¶ Including a biographic SKETCH of the author's interesting career, a splendid PORTRAIT, and twelve of her most important lectures, some of which have been suppressed by the police authorities of various cities. This book expresses the most advanced ideas on social questions—economics, politics, education and sex.

Second Revised Edition

Emma Goldman—the notorious, insistent, rebellious, enigmatical Emma Goldman—has published her first book, "Anarchism and Other Essays." In it she records "the mental and soul struggles of twenty-one years," and recites all the articles of that strange and subversive creed in behalf of which she has suffered imprisonment, contumely and every kind of persecution. The book is a vivid revelation of a unique personality. It appears at a time when Anarchistic ideas are undoubtedly in the ascendant throughout the world.—*Current Literature.*

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